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BAPTIST MISSIONARY MAGAZINE.

VOL. XX.

JULY, 1840.

NO. 7.

American Baptist Board of Foreign Missions.

Arracan.

JOURNAL OF MR. COMSTOCK.

(Continued from p. 78.)

First celebration of the Lord's Supper at Ramree—Discussion with the natives—Preaching at Ramree, &c.

July 7, 1839. At the places where I preached week before last, I had congregations not more than a third or a fourth as large as they were then, and but few visitors at the house. Three Mussulmans appeared to be considerably interested in the truth. To the church here, I trust the past week has been a profitable one. This evening was our first communion season, and we have been endeavoring during the week, to prepare our hearts for the interesting and solemn ordinance. Tuesday evening I preached on the subject, and have had during the week each of the native members of the church with me for full and particular conversation and prayer, except Mee Pah, who met Mrs. C. for the same purpose. Saturday we devoted to prayer, &c., preparatory to the privilege of commemorating the dying love of our dear Redeemer. At the meeting in the afternoon a very interesting state of feeling was apparent. This morning, beside the members of our church, scholars, &c., only eight or ten persons were present at worship. Four aged Mussulmans paid good attention to the sermon, and had something of a discussion with me and the assistants after worship. This evening the Ramree church partook of the Lord's supper, I trust with profit and delight.

14. During nearly all the past week the rain has been incessant, and it has been cold and uncomfortable. I have

attended no meeting but the usual ones at our house. At worship this morning, only five or six persons beside the members of the church, teacher, scholars, &c., were present.

21. More visitors at the house the past week than during the preceding one, but the weather has been such that I have held no meetings in the town. Moug Net told me that a few days since twenty or thirty of the men of the town called the kyon-tot, and after asking him to explain the origin of all things, &c., they disputed what he said, and called him, i. e. Moug Net, that they might hear about the eternal God who created all things. The severe rains embarrass the labors of the assistants some, still they have many opportunities to tell the heathen of Christ.

28. About twenty strangers listened attentively to the truth this morning.

Aug. 11. On Wednesday evening, preached at Moug Net's, and on Thursday evening at a native house in another part of the town. About fifteen or twenty persons were present at each place. This morning there were about twenty, beside the ordinary hearers at the commencement of worship, but they disappeared gradually, till only five or six were left at its close. For a few weeks past br. Stilson has conducted the Friday evening meetings, beside teaching the members of the church to sing, on Saturday evenings.

18. Last Monday evening preached in a part of the town where I have not before been, to fifty or sixty quiet and attentive hearers. Friday, toward evening, held a conversation on one of the bridges with twenty or thirty men, some of whom appeared to cavil a good deal. Eight or ten came up to the house at evening worship, and last

evening six men came up and said they heard me the evening before on the bridge, and wished to hear more. I spent nearly an hour in explaining to them the way of salvation, &c. This morning a dozen or more, beside the usual congregation, were present; and this evening nearly as many, principally Mussulmans, came to worship. They remained after the meeting was dismissed about half an hour, asking questions and disputing. That God would forgive and save sinners, they would not believe. The church has been under the painful necessity, this week, of suspending one of its members, Moug Po.

Refutation of the supposed divinity of Gaudama—Monthly Concert at Ramree—Interview with a former pupil, &c.

Sept. 1. Wednesday evening last, preached at "Oung Seik" to thirty or forty attentive hearers, and remained a short time after meeting to answer questions, &c. One inquired, "What works must we perform in order to get to heaven?" I replied, "By our works we cannot be saved; we are like men afflicted with a dangerous disease; all we can do is to call a physician who understands our case. We must trust in the Savior alone." "Will Jesus Christ save those who kill animals?" asked another. "Do you think it sinful to kill animals?" I inquired. "Yes," was the reply. "Then it must be sinful to eat their flesh," I added. "O yes, if you know that the animal was killed." "Does God sin?" I asked. "No." "Why then did Gaudama eat the pork which occasioned his death?" I inquired. He did not know that the hog was killed, not seeing it done. "Well then," I remarked, "he was not omniscient, he was not superior to other men, for all know what they see." "It was his fate," said another. "Did he not know that it was sinful?" I replied. "Yes." "Then he was a voluntary sinner, and not fit to be called a god," &c. Thursday evening preached at "Wetzu" to sixty or more hearers from the words, "The Son of man is come to save that which was lost." A few only beside stated hearers were present this morning. This evening three men came to worship, one of whom is thought by the assistants to be an encouraging inquirer.

8. I have adopted the custom of giving to the members of the church at each monthly concert, an account of

some missionary station. Last Monday evening I informed them of the efforts that have been made to christianize Ceylon, with their results, &c. They seem much interested and encouraged by what they hear. Thursday evening, at a new place, I had a large congregation, several of whom were Mussulmans. They appeared to have a zeal for God, but not according to knowledge. Some of the Búdhists present were very eager for dispute. "Jesus Christ did not come to the Arracanese; he came to your race, and you worship him; we worship Gaudama, and the Mussulmans Mahomet," said one. "Jesus Christ appeared in Judea, not in Arracan, it is true; neither did Gaudama or Mahomet," I replied. They seemed to see that their objection was futile, yet said, "Well, if Jesus Christ is the only Savior, all ought to have been informed of it." "That is true," I replied, "and before ascending to heaven, he commanded his disciples to go into all the world, and preach the gospel to every creature." Said another, "The first man, created as you say by the eternal God, must have worshipped him, and where then, did the different religions that now exist, come from?" I remained after worship nearly an hour answering questions, &c., and then left them disputing among themselves. Four aged men with their "great teacher" came to the house and spent an hour or two, one day last week. They assented to what I said, but after all, seemed to think that it was as safe for them to trust in Mahomet, as for me to trust in Christ. Some fifteen or twenty were at worship this morning, two or three of whom are thought to be inquiring. This evening spoke to the members of the church, and one other, on the 12th article of our creed, which treats of the saints in heaven, and felt strengthened to press forward in the work of the Lord, by contemplating the joys which are in reserve for those who love and serve God.

22. On Monday evening preached at Moug Net's from the parable of the pharisee and publican, to fifty or sixty attentive hearers. After sermon, remained some time to converse with the people, who did not seem disposed to leave; and the assistants told me the next day, that they continued the discussion with as many as were present when I left, or more, till about ten o'clock. To-day beside church members, teachers and scholars, and three

blind men, an old woman and two poor children, who come Sundays for pice, only about half a dozen attended worship. One was our scholar at Kyouk Phyou, and is now a teacher in the government school here. He said after worship that he firmly believed there is an eternal God, but his shame and fear of persecution prevented his becoming a Christian. Another of our former scholars, now under br. Stilson's instruction, who appears to be a sincere believer in the Christian religion, said that while we were absent from Arracau, he saw the Lord Jesus Christ one night in a dream, who told him to worship no other god, but trust in him alone. I still hope that some of the seed heretofore sown in this province, will yet spring up, and bring forth fruit to the glory of God.

Oct. 6. This evening the Ramree church observed its second communion season. During the week I have had the members individually with me for conversation and prayer, and was happy to find them in an interesting state. Friday was observed as a day of fasting and prayer. Last evening at the prayer meeting a very good state of feeling was apparent. The suspended member was present, and appeared somewhat tender and penitent, but we fear in reference to him. This morning I preached from 2 Cor. 8: 9, to a dozen or more, beside the church, and at evening the little band of believers here, commemorated the dying love of their Savior. The season was one of interest, and I trust will prove to be profitable to all.

Visit to Cheduba—Its desirableness as a missionary station—Return to Ramree—Journal of an assistant.

11. Last Monday br. Stilson and I, with two native assistants, and more than 40,000 pages of scripture and tracts, left for Cheduba, in an accommodation boat, kindly furnished us by Capt. Williams. We arrived there Wednesday morning. About 11, preached to about fifteen men at the house of the head man of the circle, and continued a discussion an hour or two, which seemed to excite considerable interest in those present. At evening, preached at another village, where the only Christian on the island resides. We spent a little time answering questions, &c., and I then told the people that I would return in the morning, and show them that the eternal God is far supe-

rior to Gaudama, his law more excellent, and the reward he bestows upon those who worship him more glorious. They replied, "Very well, come," and in the morning I went; but none came to hear. The assistants are to remain at Cheduba about a month, distributing tracts, &c., and preaching Christ. The old Mugh Christian (baptized by Mr. De Bruyn at Chittagong, I should think nearly twenty years ago,) says there are two or three encouraging cases on the island. He is to accompany the assistants in their tour over the island. Population of Cheduba, I think not far from 10,000. The people urged me strongly to come and live among them, but Ramree should have two missionaries; and although I think Cheduba an important and interesting field for a missionary, nothing can be done for the people there by us, except by occasional visits. Two missionaries are needed immediately for Akyah, one for Sandoway, and one for Cheduba, to labor among the Mughs and Burmans, and I think it highly desirable that two should come here very soon for the Kyens, of whom there are about 20,000 in the province. In Burmah, &c., are large numbers of the same tribe. There are other numerous tribes on the hills of Arracan, and I can but regard this province as a very inviting field for missionary effort. I have, however, heretofore said a good deal on this subject, and now will only add that during the last two years, Arracan has been healthy for Europeans, full as much so, I imagine, as A'sám. At Cheduba I found one of our former scholars, who was with us a year or so, and left more than two years ago. He has since worn the yellow cloth, and of course worshipped idols, yet he says he sometimes thought of what he had learned about God. He said he should not return to the kyoung, but wished to come and live with us again. He believes there is an eternal God, and on the whole appeared quite serious and interesting. After a season of prayer with the assistants on board our boat, we left before 11 yesterday and reached home this morning.

13. Had a very interesting congregation this morning, though not as large as it sometimes is. About a dozen beside the church, teachers and scholars, the blind, halt, and poor, were present. I tried to urge them immediately to embrace the Savior. They appeared to understand and to be interested in what they heard. After

worship, two or three who have heard a good deal of the truth, *talked* very well, expressing their belief of the gospel, &c. Toward evening, seven men from a neighboring village, came and listened some time with apparent interest to the truth. At evening worship, only one beside the church was present, and he said, as these heathen often do, when they cannot object to any thing they have heard, "I will consider farther." Alas! what multitudes ruin their souls by delay.

Allusion has occasionally been made to visitors at the house. On some days we have many, on others few, and on others still, none. Mrs. C. frequently has a good many women around her, and sometimes they seem to be considerably interested in the news of a Savior. Her school has not proved to be as flourishing as we had hoped. Only about half a dozen scholars have been regular in their attendance. They have made good progress, and now seem to understand all the main truths of the Christian religion. We hope more will attend when we remove to our new location, nearly a mile from br. Stilson's house, at the other end of the town. I am now preparing to build there.

I have given to my assistants instruction from the bible twice a week, which in the preparation and recitation has consumed about two days weekly. So many inquiries are made by those who have heard the truth, about the state of men after death, that I thought a tract explaining the nature of the joys of heaven, and the pains of hell, with the way to escape the latter, and secure the former, was highly desirable. I have therefore prepared one, which is now ready for the press. To improve my knowledge of the language, I have spent considerable time in reading Burmese books, &c. As the native Christians at Akyab, are left without a teacher, I have engaged in an occasional correspondence with them, and have sent them books, &c. The journals of the assistants contain no "thrilling incidents," but the Board may be pleased to see a specimen of their labors. From the last journal handed to me a few days since, I will translate a few of the first entries.

"Sept. 13. Preached at a zayat; some listened well, and others disputed. Preached at a zayat on the south side of the river; about thirty heard the truth; some disputed violently. Preached at a kyong, where the people

paid good attention. About thirty were present. Preached to about twenty hearers. Preached to forty men and women, at a zayat attached to a burial ground. Preached at a "worship zayat," some listened well, and others disputed. Preached to about twenty hearers at "Oung Seik." Some disputed. One man admitted that there is an eternal law. Then there must be an eternal God, I replied, &c. &c."

The labors of the assistants are confined principally to Ramree, though they have occasionally visited some of the nearest villages. They distribute, I imagine, from five to fifty tracts per day, according to circumstances. Mung Net's house, located where four ways meet, is frequently thronged. He has an invitation written in large characters, hanging up in a conspicuous place, for those who fear hell and desire heaven, to come in and hear the joyful news of a Savior.

Burmah.

LETTER FROM MR. KINCAID, DATED
RANGOON, NOV. 24, 1839.

Reasons for visiting Rangoon—Reception by the Viceroy—His character and the causes of his favor to the missionaries.

As there has been little missionary labor performed in Burmah Proper for a long time, you will be happy to learn that Mr. Abbott and I have come round to Rangoon on the express invitation of the viceroy, and have been received by him and other local officers in the most kind and urbane manner. For some months past, we have been determined on re-entering Burmah at the close of the monsoons, unless hostilities should actually commence. The disposition of the new king and court, however, has been such, that it has appeared extremely doubtful whether we should be allowed to prosecute our work in a manner satisfactory to ourselves, or beneficial to the natives. Yet, as there are between three and four hundred converts left as sheep without a shepherd, besides many unbaptized believers and heathen inquiring what they shall do to be saved, nothing short of actual hostilities between the English and Burmans seemed to be a sufficient reason for further delay—at least an effort should be made. Just at this time, when our

minds were oppressed with no little anxiety on the subject of our future course, the urgent, and in some respects extraordinary invitation of the governor reached us. We regarded it as an interposition of Divine Providence in favor of his persecuted people, and as a manifest token of his approbation upon our entering that great field, to publish again the word of God.

We took passage in the Ayrshire, and on the 4th inst. anchored before the city. Our arrival was immediately made known to the governor, who expressed a wish to see us as soon as convenient; but it being near evening we called on Capt. McLeod, the English resident, visited the old mission house, and returned to sleep on board the ship. The day following we visited his excellency, who received us in the most bland and courteous manner. I had known him in Ava—had been with him in the prisons when crowded with state prisoners—had seen him one of the most active and energetic in the king's court, when the government was being remodeled, but had received a most unfavorable impression of his disposition and moral feelings. He has a bold, independent mind, with a quick apprehension; is energetic, yet unpolished in his manners, and savage in his temper.

He treated us as old friends; enquired after our families, and expressed much pleasure in seeing us in Rangoon. He inquired with apparent anxiety, why we had not brought our families with us, but when I informed him that they would soon follow, and that it was our most ardent desire to remain in the dominion of his majesty, if permitted to prosecute our appropriate work, he replied that "he should do every thing in his power to render our situation comfortable—that he would not allow of any annoyance—that it was unbecoming and disgraceful, after the American teachers had resided so long in Burmah, that they should be under the necessity of remaining in Maulmain." This, and much more to the same import, he said in the kindest and most unostentatious manner. We cannot doubt his sincerity in desiring us to remain in Rangoon. He wishes as far as possible to allay the agitated feelings of the public, and he is well aware that nothing will contribute more directly to promote this object than to see the American teachers, as formerly, engaged in their appropriate work. This is an undesign-

ed tribute of respect to the gospel of our divine Redeemer, for we cannot doubt that this man, or almost any other native, would turn the whole weight of his authority against us, if at any time such a course would promote his individual interest. Self-interest is the highest motive which ever presents itself to the mind of a heathen, and when this is at stake, the ties of relationship, the charities of life, and the rights of men, are sacrificed without hesitation, and apparently without remorse. It is consoling, however, to reflect on that divine wisdom which superintends the affairs of this world, and so controls the actions of men, that even "the wrath of man shall be made to praise God."

Effects of the forbearance of the English—Old acquaintances—The church at Rangoon—Interesting village—State of things at Ava.

The almost unexampled forbearance of the English government towards the Burman court, instead of conciliating their friendship, has only rendered them more insolent; and it is to be feared, has given the Burmans such an unwarrantable confidence in their dignity and power as will render unavailing all future efforts to secure an amicable settlement of existing difficulties. War, however, may be avoided for some months, perhaps for years, and in the mean time we must preach the gospel to all within our reach, and strengthen and build up in the most holy faith the newly formed churches. Our expectations of being immediately useful here, are not sanguine. The feverish state of society, the fickle character of the men in power, and the watchful jealousy of the new court, are so many serious obstacles in our way. The recent outbreak in China, which resulted in driving all the English from Canton, and the offer of five hundred dollars for every Englishman's head, contributes its full share to keep alive a haughty and unyielding spirit in the Burman court. But the most high God will overrule all these events for the promotion of his glory, and the universal spread of the gospel of peace.

During the twenty days we have been here, I have had repeated opportunities, both in public and private, for conversing with the governor. Our conversation has been mostly on religion, and sometimes in the presence

of thirty or forty persons, officers and common people. Wherever we go, the people appear glad to see us, and wish to know if we are going to remain. I have spent a few mornings in distributing tracts and conversing with groups of people, while sitting in the verandah of some house. Many of them are old acquaintances, and persons who have heard much of the gospel.

On several occasions, I have visited large boats from the towns above. In some of them, found persons who had seen me, and heard more or less of Christ, and manifested considerable interest to hear again about this new religion. In the midst of idolaters, it is cheering to find such cases—to see persons who recollect you, and who, years ago, and hundreds of miles distant, listened to the gospel, and still remember what they heard. It gives one such confidence in the power of truth, that it is not in vain to preach the gospel. We are encouraged to sow our seed in the morning, and in the evening to withhold not our hand.

I have not yet mentioned the church here. Soon after our arrival several of the disciples called, and among them the native pastor, Ko Thah-a. Hardly a day has passed, but some of the members have been at the house, and altogether eleven of the Burman converts have attended worship. These are all who remain in the town and immediate neighborhood, except three females, two of whom are very infirm, and the other extremely ill. Most of them appear well, while of two or three I stand in doubt. On the first Sabbath I had nine at worship, and the next Sabbath twenty-one. Moug Uet Nee, an estimable Christian, who lives in a village five miles from the town, says that a number of the people in his village have the scriptures and read them, and do not hesitate to speak openly in favor of these books. He thinks more than one half of the village believe they contain the true religion, and some of them in secret, to his knowledge, pray to the living God. I know of three such villages between this and Ava, and scores of people in Ava, who thus believe.

Since the return of Moug Na Gau and Tha Oung, I have not heard from the church in Ava. They cannot send letters without great danger. I have great confidence in the stability of their faith and Christian character. There is no place on earth where I

should go so cheerfully as to Ava, if there was the most distant prospect that any thing could be done in publishing the gospel. No Burman would dare come to my house, or even speak to me in the streets, such is the watchfulness and jealousy of the present court. This state of things cannot always last.

*Visits from the Karens—Native assistants
—Their labors and zeal.*

The Karen Christians are coming in almost daily; often seven or eight together; and they would come by twenties if we had not sent them word that it would be imprudent, and exposing themselves unnecessarily to fines and imprisonment; perhaps to long servitude, and possibly to death. Some who had been bound with cords, and cruelly beaten till nearly senseless, for preaching Christ and the resurrection, came to see us. Often when we returned from a walk in the evening, through some part of the town or suburbs, we found four or five, or seven or eight in our room, nearly worn out with their long march through the heat of the sun. Still they would sit up till after midnight, asking questions about Christian doctrines and duties, and having difficult passages of scripture explained; and even at that time of night, it was not easy to get away to sleep, they were so eager to have every thing obscure made plain. Some of these are assistants, who have from twenty to sixty families each under their care. They are pastors as well as preachers; each one in his own parish visiting from house to house, reading the scriptures and praying with the sick, conducting public worship on the Sabbath, preaching to the unconverted, and performing the rite of marriage according to Christian usage. They also preside in the respective churches under their care. They are not ordained, and therefore do not administer baptism and the Lord's supper. They are indeed God's "anointed ones," and we have no doubt but in time they will become efficient pastors and evangelists. It would be imprudent now to entrust them with power to baptize and admit persons to church membership. They must have more instruction in the "mysteries of the kingdom," more experience, and more knowledge of character, or there would be danger of their filling up the church with mere nominal Christians.

Two of the young men who were in irons and stocks last year, are now sitting near me, reading the New Testament. Both of them are fine, active young men.

The assistant who has been laboring in the vicinity of Bassein, where the celebrated young chief resides, has just arrived in Rangoon. The work of divine grace in that region is wonderful. The house of the young chief is thronged much of the time by Karens who come to hear the gospel, and learn to read. In that district between 2 and 300 are waiting for baptism. Such is the power of the gospel among that people. We have examined six or seven native assistants, and given them all the instruction which so short a time could allow. Our prayers go with them in their blessed labors. They have the highest wisdom; that is, wisdom in winning souls to Christ. Their purpose and feelings are exclusive. One settled design appears to engross all their thoughts and wishes. Persecution does not dishearten them; fines and imprisonment do not terrify them. The spread of the gospel, and the salvation of their countrymen, is the all-engrossing subject by day and by night.

News has just come down from Ava, giving us to understand that the viceroy is in disgrace at court, and is to be superseded by another officer. There is much to encourage me in the hope that good may be done in distributing books as well as preaching among the people.

LETTER OF MOUNQ SHWA GOON.

The writer of the following letter is a native Burman preacher, who accompanied Mr. Malcom in his journey to Ava. He was also Miss Cummings's teacher and biographer. The translation, which is said to be "quite literal," is by Mrs. Kincaid.

I, Mounq Shwa Goon, a member of the Maulmain church, address these affectionate words to the servant of Jesus Christ, Teacher Malcom, who resides in America. Although in this world we are widely separated, yet in spirit we are united, and rejoice in the hope of meeting hereafter, never to be separated. In view of this hope, and knowing the great love you have toward the inhabitants of Burmah, I address this letter to you and all the brethren with salutation.

We, the disciples in Burmah, who were formerly idolaters, having worshipped that which was not God, and being buried up with the things of the world—slaves to the devil, and committing all manner of sin, which deserved everlasting punishment; still we, making our boast of merit, rejoiced in the pagodas and images of Gaudama. But, though we loved and worshipped our idols, we were not happy—we had no peace even in this world; there was nothing but misery. But since we have experienced the influences of the Holy Spirit, and embraced the Gospel of God's Son, having been baptized, and having become the children of God, we feel that the Christians of America love us, the people of Burmah, very much. Formerly we knew not God, nor the law of God—our race has always rebelled against him, and our sins were very great. Nevertheless, God, who has compassion on all men, has borne with us. He is a God of mercy. He is a God of infinite compassion. He is a God that allows of repentance, and has graciously sent his Son to die a cruel death for the salvation of men. We rejoice that God has awakened the Christians of America to preach the gospel to us Burmans, and we gladly renounce all our former superstitions, the images, pagodas, priests, evil spirits, and all that we formerly placed utmost confidence in, as also the traditions and customs of our ancestors, which we strongly adhered to.

Although we, the disciples in Burmah, are widely separated from the disciples in America, and cannot behold each others' faces, yet when we see the teachers whom you have sent to us, we exceedingly rejoice, and feel as though we had seen you.

We, the disciples in Burmah, are earnestly endeavoring to make known the way of life to our countrymen. Even as it was in former times, when Moses by the command of God delivered the Israelites from the iron furnace of Egyptian bondage, so we are striving to rescue our countrymen from the bondage of sin, by pointing them to Christ, who has provided a way of deliverance. In this city there are many people who have been made to tremble on account of their sins, and have embraced the gospel, and put their confidence in the Lord Jesus. There are many too who believe the truth of the gospel, but who cannot bear the reproaches and persecution

of their relatives and friends, and therefore do not come out on the side of Christ, though they have no confidence in their own religion. There are others when they hear the gospel, who get very angry, and consider us their enemies, and those who mock and revile, are very many. They, not having received the grace of God in their hearts, know not the great love of God, and therefore we cease not to exhort them to believe in Christ with pity and love.

We; the people of Burmah, feel great love to the Christians in America for having sent us the Holy Scriptures, which teach us the existence of the true God—that the Godhead is composed of three persons, the Father, Son, and Holy Spirit—that he is the everlasting God, the holy and true God, and the Author of everlasting blessing—that Christ has by his own precious blood provided a way for the salvation of fallen men, and that the Holy Spirit gives light to the disciples to point out to them the way of happiness, and also to draw those who have strayed from the true path, into the way of holiness, and save them from everlasting destruction.

All this we learn from the Holy Scriptures. In this world we can only have a glimpse of the wonderful power, and glory, and majesty of God.

We rejoice and thank God for having sent us teachers who are of meek and lowly dispositions, and who preach the gospel with love, bearing patiently all opposition and endeavoring to show us the glorious light of the gospel, and having made every earthly sacrifice, we feel that they love us very much.

Like as you have received the wonderful law and light, even wisdom from above, so may we the people of Burmah experience, even in our days, a great out-pouring of the Holy Spirit. We earnestly hope this may be the case.

Teacher, salute all the disciples in America for Moug Shwa Goon, with much love, and assure them that I pray for their health, and that they may be permitted to do much for Christ; and for this do all the Burman Christians pray.

The year of Christ 1839, July 3d, day of the full moon.

LETTER FROM MR. HOWARD, DATED MAULMAIN, NOV. 1, 1839.

The importance of efforts for the education of the class of persons alluded to in the following communication has long been perceived by the missionaries, and such exertions have been made on their behalf as a due attention to other duties would allow. But the circumstances of the Eurasians, mentioned below, and the frequent and urgent applications of parents for the instruction of such children, have suggested the expediency of making it an object of separate and systematic labor. "I have been exceedingly pressed," says Mr. H., "by men in this place to take their children, with the assurance that I should have the entire control of their education, and should be paid for it any sum I would demand. When I urged as a reason for not taking them, that I had not suitable buildings for their accommodation, an offer was made to erect such buildings as I might need for them, or to make a donation of 1000 rs. to the mission, and still defray the expenses of the children, provided I would consent to educate them." A meeting of the missionaries, for the consideration of the subject, was accordingly held at Maulmain, in January, 1839, which resulted in the establishment of an Eurasian school, and the temporary appointment of Mr. Simons as teacher. Mr. Howard writes,—

The term adopted to designate the class of people alluded to, indicates to some extent their condition in society. One of their parents being a European and the other an Asiatic, and many of them being entirely, and others to a great extent, abandoned by the former, to be trained up in the heathenish customs of the latter, they usually inherit from their father a disposition to despise their heathen connexions, while from their mother and the heathen among whom they live, they derive those principles of action which fit them for a pre-eminence in wickedness. Such being their character, and such their relation to the heathen, it is unnecessary to say that their influence upon these is very great, and unless they are brought under the power of religious principle, the character of this influence will be nearly that of unmingled evil. This already numerous class of population is rapidly increasing, and, it is highly probable, will continue to increase, till in the cities and large villages it shall form a very considerable portion of their inhabitants. Convinced that they are as ready to receive religious instruction as the natives, and looking at their in-

dissoluble connexion with them in society, as well as at their numbers and important influence, we derive from this view of the subject, arguments to satisfy our minds of the importance of directing a part of our labors to the temporal and spiritual benefit of this neglected portion of our race.

It also seems to us important that this and the native population should form two distinct departments of labor. The following are some of the considerations that lead us to this result, viz: 1st. The habits, dress, and manner of living of these two classes, are generally widely different, and as a consequence, their respective prejudices are against their being united. Indeed we think it would be impossible, at present, to unite them without detriment to both parties.

2d. Not only would there be no labor saved by uniting them, but it would tend to degrade the Eurasians, while the others would not derive the least benefit from their loss, the latter not being, at once, capable of that elevation of character of which the former are susceptible.

3d. This department, if kept separate from the native, will furnish pecuniary means for its own support, and thus we may expect, in a few years, to see this class of people taught at their own expense, and by the blessing of God, converted from their sins, so that instead of being a curse to the heathen, they will become important auxiliaries to the missionaries in spreading the gospel among them. It is well known to the Board that their missionaries at this place have not confined their labors entirely to the natives. They have, under God, raised up a church here, whose services are performed in the English language; nor are they till the present time able to escape the responsibility of sustaining its pastoral charge. This department, aside from English soldiers, is mostly composed of persons of the same rank and condition in society with those for whose benefit we propose to establish a school, and we conceive that both the pastoral charge of this church, and the management of the school, might with propriety be assigned to one missionary. These two departments will unite with great advantage, whereas neither of them can long be sustained by a Burman missionary, without great detriment to his labors in the native department.

The providence of God which

brought br. Simons to this place, we could not but regard as an indication that the time had come for us to make an effort in behalf of this people.* The recent urgent applications made to some of the missionaries to receive and educate children of this class, with a promise to pay the entire expense of their education, induced us to pass the resolutions which were adopted at our meeting in January.

Though we do not expect that the entire expense of a missionary family, together with that of the school, will at once be assumed by those for whose benefit it is undertaken, yet we do think, that with a suitable person to manage this department, in the course of six or eight years the whole expense might be covered, so as to refund to the Board all that they might at first be required to pay. We regard it as quite certain that it would at least soon support itself.

Some time elapsed after passing the above mentioned resolutions before a suitable house, in an eligible part of the town, could be provided to commence our work. Owing to the unsettled state of affairs between the English and Burman governments, it was not deemed advisable at present to incur the expense of erecting buildings. A large house contiguous to the English Baptist chapel was therefore hired in April, and the school was commenced on the 15th of the month. With the exception of two weeks suspension, when br. Simons's family was afflicted with sickness and bereavements, it has continued until now, and its prospects are encouraging. The present number of scholars is thirty; males 17, females 13. Of these five are boarders. Seventeen are children of Burmese mothers, of whom three are members of the church. The ages of the children are from four to twelve years. All but two are able to read intelligibly. They are taught reading, writing, arithmetic, geography, grammar, composition and singing. The fixed price for the tuition of each scholar is 5 rs. per month, subject to a reduction in cases where the parents or guardians cannot afford to pay this sum.

* Notwithstanding br. Simons belongs to the Ava station, yet as the state of affairs in Burmah Proper was such, and for a time was likely to continue such as to prohibit his laboring there, no serious difficulty appeared to his engaging, at least temporarily, in this department.

The rent paid for the house up to Oct. 31, and other incidental expenses have amounted to 222 rs.; and the amount received for tuition during the same period is 400 rs.

Br. Simons preaches alternately with br. Stevens, at the English Baptist chapel; and every Lord's day morning conducts a Sabbath school of about thirty children, at the same place; and when he has leisure, visits the Eurasian families for the purpose of giving religious instruction.

West Africa.

JOURNAL OF MR. CLARKE.

Preaching the gospel to the natives—Women's grigri bush.

Oct. 20, 1839. My health being quite restored, I was at king Joe's in the morning, where we had about the usual number of persons at worship. In the evening I preached at Edina, from Romans x. 4. It was a refreshing season to me, and apparently to others.

27. My health not very good. Preached at Tatoo's this morning. More than usual at worship, among whom were several strangers. I gave a very concise history of the flood, and then informed my hearers that God would punish all sinners forever, unless they repent. They listened attentively, and after I had concluded my remarks, one of the head men who was present said to Tatoo, We are old men, what shall we do? Though the question does not imply anxiety on the part of this man for the salvation of his soul, yet it shows that he was apprehensive that what he had heard was true. In the afternoon I went to Joe Harris's. As soon as I arrived, the king informed me that some of his women had come from the grigri bush. In a few minutes I heard the drum, and shortly a procession of fifty or sixty women entered the town, singing and dancing in high glee. The king said he thought they would soon cease, and wished me to wait. I told him it was the holy Sabbath, and that I feared they would offend God. He replied that was the women's custom, intimating, like Adam, that the sin must not be imputed to him. I waited two or three hours, with the sound of the drum, and the uncouth voices of the rude females continually in my ears. At length they retired from the town, and the king said it was time to commence our worship.

A large number had assembled, and for a short time they listened attentively, but we were soon interrupted by the almost deafening noise of the returning procession. The women's grigri bush is a place in the forest where houses are prepared for the residence of some matrons and young females. The design of this place, I am informed, is to instruct these young females in relation to the marriage state. They remain in this place five or six months, and when one has completed her term, she returns to the town, and is welcomed with joy, music and dancing.

30. This morning, when collecting some Basá words with the aid of my interpreter, I asked him the meaning of the word *Mé*;* he said it signified to cover with water, or other substance, and immediately added, that that was the proper word to use in relation to baptism. After making many inquiries concerning it, I felt convinced that it was the best word we had any knowledge of for that purpose. I named the circumstance to br. Crocker, who thought he should use the word for baptism in his translation. After making further inquiries, and observing the connection in which the natives use it, I am convinced that it is the very word we need to use for that ordinance.

Nov. 10. Sister Warren has been sick during the week. Last evening her recovery appeared very doubtful, but God had mercy upon her, and she appears to be slowly recovering. But few at king Joe's to-day. The usual number at Tatoo's.

16. Started for king Soldier's place, about ten miles up the St. John, and reached the town about six o'clock in the evening, where I was very cordially received.

A deserted town—Funeral of Joe Harris's brother.

7. About ten o'clock nearly all the people in town were assembled to hear the gospel, and most of them for the first time. I talked to them nearly an hour, during which time many of them listened very attentively. At eleven o'clock I started for Jeje's place, which lies three miles farther up the St. John. The sun shone very hot when we started, but a cloud soon intercepted its rays, and we passed on very pleasantly

* Pronounced *May*.

for a mile and a half. Here we were obliged to leave our canoe and perform the remainder of our journey by land. After walking about half a mile in a meandering path, delightfully shaded by a dense forest, we reached the ruins of an old town, which had been deserted because some persons had died there. This, I am informed, is a common occurrence. However healthy the place may have been, if several persons die within a short time, the town is abandoned. After walking about a mile farther, we reached Jeje's town, and were cordially received. Here I preached the gospel to those who had never heard it before.

24. Preached at Joe Harris's upon the subject of the destruction of the world and the general judgment, in which the people seemed much interested. King Joe asked several questions. He wished to know when the world would be destroyed? I told him God had not told us when the world would be destroyed, but he had revealed the fact. He then wished to know if it would be destroyed suddenly, as the antediluvian world was.

30. At Joe Harris's in the afternoon, where I found the people preparing for a great play which was to commence the next morning. Two dead bodies which had been brought into town, gave rise to the play. I passed the night there.

31. About seven this morning, forty or fifty persons assembled, and I addressed them on the resurrection. They listened attentively for a while, but were soon diverted from the subject by some of their friends who came to attend the celebration.

Dec. 8. Preached at Tatoo's and Joe Harris's this morning, to a respectable number at both places. I enjoyed the season much. I never have been more sensible of the promise of the Savior, "Lo, I am with you always," than when addressing these poor heathen.

15. Preached at Joe Harris's this morning, where we had about the usual number present, and good attention. The king wished me to procure him a coffin for his brother, whose corpse was in town. Preached at Edina in the evening from Isaiah liiii. 1.

18. Joe Harris sent for me to attend the burial of his brother. Reached the town at eleven o'clock, where I was much disappointed in not finding the noise and confusion which I expected. Their burials are usually attended with

much mirth, and sometimes with excess and drunkenness. But nothing of the kind was witnessed at this time. About one o'clock the king informed me that they were ready to hear some remarks from me. The coffin, containing the remains of a man who had been dead two years, was placed near the palaver house, (i. e., a place for transacting public business,) and forty or fifty people seated in the house. As I was unwell, the Rev. Mr. Herring a Methodist minister who accompanied me, addressed them. After this, the remains were carried a short distance from the town and interred.

Baptism of a native youth—Visit up the St. John—Prospects of the mission—A call for more laborers.

29. This has been a day of much interest to the missionaries and their friends at Edina. At nine o'clock we repaired to the Sabbath school, where we were met by the superintendent, br. Day, who had been suffering several weeks from a distressing illness. The school was composed mostly of native children, just emerging from the darkness of heathenism; still they conducted with much propriety. At the usual time for morning worship, br. Crocker preached from Psalms cxliv. 15. In the afternoon I addressed the people from Romans i. 16. At four o'clock the congregation went to the water side to witness the baptism of my interpreter, a native boy about sixteen years of age. The exercises were appropriate, and seemed to make a deep impression on all present.

Jan. 8. This morning I started in company with Mrs. C. on a visit up the St. John. We took with us a girl and boy of king Soldier's, who had been with us eight or nine months. We reached our place of destination about 11 A. M. The king and his people were much pleased with the appearance of the children, and showed us much kindness. We were soon supplied with a fowl and three or four bowls of rice for our dinner. We remained two or three hours, and when we left, the king gave us another girl for our school. We came down the river about two miles and called on a king by the name of Gese. Here, also, we received much attention. The whole town was soon assembled, and I had a fine opportunity to make them acquainted with our object, and to preach to them, for the first time, the

gospel of the kingdom. The king seemed much pleased, and gave us a boy for our school. The prospects of the mission appear more and more encouraging every month. We trust that the Lord has enabled us to secure the confidence of those natives with whom we have had any considerable intercourse. They are more willing to have their children educated than they were six months ago. One year since, and it seemed almost impossible to prevail on them to have their girls instructed; now we have five girls in our school, and the promise of more. For a few months past br. Crocker has thought there were indications of good at Made Bli. At Joe Harris's we have a greater number at worship, and better attention than when worship was commenced there. We hope two of our school boys have been converted by the truth, while others have evidently been the subject of many serious impressions. God is truly good to us. He has not only preserved our lives and granted us a tolerable degree of health, but we trust he has enabled us to do something for the promotion of his cause among the heathen. But while we acknowledge with devout gratitude his kindness and fostering care, and rejoice at the indications of the power of the gospel on these poor, afflicted Africans, we lament that so few are willing to obey the commands, or regard the promises of the Savior. Have they forgotten the injunction, "Go ye into all the world, and preach the gospel to every creature?" and the promise that "Ethiopia shall stretch out her hands unto God?" As I have before remarked, God seems to have thrown the Bása tribe upon the sympathies and care of the Baptists. If this people are neglected, of whom will their blood be required? There are now several places here which ought to be occupied by missionaries.

Br. Crocker, besides the superintendence of his school, and the translation of the New Testament, has the whole of Little Bása on his hands, a tract of country containing probably 10 or 15,000 inhabitants. However little I accomplish, I am literally worn down with fatigue. To do less than I do, I know not how. The general affairs of the mission cannot be neglected, and if the school is, it will suffer. I cannot neglect the study of the language, and the preaching of the gospel to these poor perishing heathen, while

books in the native tongue are so much needed, and while there is no one but br. Crocker to proclaim the word of life to the 100,000 of this tribe. Our labors are daily increasing, and to perform what we now do, much longer, with our present strength, is out of the question. If we do not have aid soon, we fear that some of us will be obliged to leave the field. Do you say, we must do less? we reply, that we dare not relinquish one inch of the ground which God has given us. We do hope that you will soon send some of his servants to reap the harvest already whitening.

EXTRACTS FROM A LETTER OF MR. CLARKE, DATED EDINA, JAN. 18, 1840.

The mission station and schools at Edina.

As a correct knowledge of the different missionary stations must be desirable to the Board, I have thought it proper to give some facts in relation to the one we occupy. The relative position of Edina has been already published in the Magazine; it is also laid down on our late maps. The town is nearly half a mile square, and contains about 300 inhabitants. The people are generally poor, and depend principally on the natives for their necessary supplies. They have, or might have, farms from which they could obtain a superabundance of the necessaries, and many of the luxuries of life, but, till within a few months, agriculture has been almost entirely neglected. But of late a few of the colonists have begun to cultivate the soil with their own hands, and they have been bountifully rewarded. They have good religious instruction, and a large proportion of the adults are church members. But, however their religion may affect the head or heart, its effects on their lives, with a few exceptions, are not very apparent.

Our residence is on a small elevation about 100 rods north of the town. We are within half a mile of the ocean on the west, and 100 rods from the McLane river on the east. About 40 rods from our house is a large swamp, which is covered with water eight or nine months in the year. On the east is another swamp which extends to within 20 or 25 rods of our house. This is of the kind called mangrove swamp. During a part of the rainy season, it is completely inundated. During the dry season it is flooded

only at the time of spring tides. The mission lot embraces three or four acres of this swamp. It probably contains one hundred acres or more, about four of which are included in the mission premises. The remainder belongs to the citizens of Edina, and is nearly all included in the lots of individual farmers. We have endeavored to persuade them to assist us in draining it, as the land is thought to be of a superior quality, and they have given us some encouragement that they would do so, but we are not very sanguine of success. The mission premises are enclosed by a ditch four feet wide, and two and a half deep. We have a variety of fruit trees, in a flourishing state. The farm supplies us abundantly with potatoes, and to some extent, with a variety of other vegetables. It would produce bountifully, if well cultivated.

Our present buildings are a dwelling house, two stories high, 20 feet by 24; a house for the native boys, 11-2 stories, 14 feet by 17; and a cook house, about 12 feet by 14. We lately concluded to enlarge the mission house, and have materials prepared to add 12 feet to its width.

The number of scholars in the mission school is 35, 22 of whom are country boys. These are easily governed, and are making good proficiency. They are taught in English by br. Day, while I instruct them in the Basá language. I usually spend one hour each day in school. Since last May, the two classes farthest advanced have been taught from manuscript. I have prepared the lessons with the aid of my interpreter, and I have found this one of the most effectual ways of improving my knowledge of the language. We need several books in the Basá language, and shall have three or four if our health is preserved, and should the Board send us the long looked for press. Br. Crocker has Matthew's and John's gospels nearly ready for the press. A primary book in Basá, without definitions, and a reading book with English definitions, are in an advanced state of preparation. The alphabet and orthography used by br. Crocker I consider well adapted to the Basá language, and have of course adopted them. But as I have had access to no grammar or dictionary, I have obtained what knowledge I have of the language from the natives, and by exercising myself in composing and translating, with the aid of my interpre-

ter, availing myself of the willingness and ability of br. Crocker in difficult cases, when we were not separated. Br. C. has done something towards preparing a grammar and dictionary; how much I am unable to say.

EXTRACT FROM A LETTER OF MISS WARREN, DATED EDINA, JANUARY 18, 1840.

Although I have been here but a short time, I have increasing evidence of the importance of this field of labor, and have daily cause to render thanks to my heavenly Father for placing me in it. Should my life be continued, and my health preserved, I hope to be enabled to do something to enlighten the dark minds around me, and promote their spiritual interests; for surely gross darkness covers this people. But light has begun to dawn, and we take courage, and hope the sun of righteousness will soon rise in the hearts of these benighted Africans, and that "Ethiopia will yet stretch out her hands unto God." You have probably been informed by previous communications, that we have reason to hope that some of the boys in the school have been made the subjects of renewing grace. Only one, however, has been encouraged to make a public profession of his attachment to the Savior. Kong was baptized the first Sabbath in January. It was a season of deep interest to us all, as he is the first of the Basá tribe who has united with the Christian church. I cannot describe the feelings I experienced when I stood on the bank of the Mechlin river and witnessed the baptism of this youth. The singing was sweet, the prayer appropriate, and the remarks solemn. We pray that he may be kept from the intrigues and temptations to which he will be exposed, and that he may be made a blessing to his countrymen, and a living witness for God. I felt it a privilege to unite with this little church* of fourteen members, at the same time with this once heathen youth.

We have now five little girls in our school, and others are promised to us. Part of my time is devoted to giving them instruction, and part to the study of the language. The difficulties in

* This church has been recently constituted of members dismissed from the church at Basá Cove, and has chosen Mr. Day for its pastor.

the way of obtaining girls for the school are no greater than might reasonably be expected, where the parents are so blind to their best interests. Many are willing their children should learn to sew, but object to their being taught book knowledge, as they express it. However, we hope such objections will soon be removed. Four of our girls are making good proficiency in learning to read.

Ojibwas.

JOURNAL OF MR. BINGHAM.

(Continued from p. 271, last vol.)

Indian Court—Visit to Utikwâmenâ Bay.

Sept. 24, 1839. The Grand Island and Utikwâmenâ Indians, and several families from Kewawenânin, have been here since they returned from the British agency. But there has been much drunkenness among them, so that although I have had from two to three services with them on the Sabbath, and frequent evening lectures, I fear they may have been unproductive of good to unbelievers. I have reason, however, to hope that those who were pious, have been fed with the sincere milk of the word. I have attended the funerals of two of their children during their stay here. They are now making preparation to depart for their fishing and hunting grounds.

To day a new thing has occurred. We have had an Indian court, and I hope it may prove a means of good. A few days since complaints were made to me, by the Indians, that their gardens had been robbed; and they suspected a certain individual, who is a drunken, worthless man, of being guilty of the crime. Some of his children had been up to the cultivated grounds and brought home potatoes. Shegud's son and some others have been up since, and found that this man's garden had not been touched, while all the others had been robbed. The Indians came to me for counsel on the subject. As the trespass had been committed on their reservation, it was thought that our laws would afford them no redress. I therefore advised the chiefs to summon the man before them, and try him by their own laws. They did so, and to-day he has had his trial. They proceeded very regularly in their examination, but the man exonerated himself of the charge. His son, however, and another young man acknowledged

themselves guilty of the crime, and the father and son agreed to pay for the potatoes, while the young man gave himself up to be punished as the chiefs thought proper. They finally gave him a severe reprimand, and dismissed him.

Oct. 4. The last family of Indians having left yesterday, and the wind and weather being favorable to-day, I started for Utikwâmenâ Bay. Camped at Iroquois Island, 18 miles distant.

5. Moved on this morning, overtook two families, and reached the bay about one o'clock P. M. Found but two families there besides the two we fell in with on our passage. In the evening all convened for worship, and we had a good meeting. I dealt plainly and faithfully with them about their drinking when at Pâwetin, and also concerning the salvation of their souls. By their assembling so readily for the worship of God, on reaching the shore of their native lake, it seemed as if they had got off from enchanted ground.

6. Lord's-day. Preached three times. At the close of the afternoon service Kabanoden made some remarks. He said he was fully sensible that their conduct was not as it should have been, while at Pâwetin, but that it was very bad, and must be discouraging to me. "But," said he, "we were too weak to withstand the temptations of that place. But now we have got back to our native wilderness, we are extremely glad to come together and hear the good word from you. It really seems to do us good." But Oh! the word must be accompanied by divine power to do them any real good.

7. Warâwadon, Sâbo, and the Grand Island Indians arrived just as we were assembling to consult about enlarging their improvements this fall. Warâwadon said they would not be able to stay to clear any land this fall, for they were not going to remain near the lake this winter; they were all going to their hunting grounds, and it would be needful for them to be on their way as soon as possible, or they would be late; they then proceeded about two miles up the bay to encamp. After council we went to the potatoe field. Warâwadon expressed much gratitude to me for procuring them these potatoes. Many times he repeated the expression that my kindness to them was very great. If he had not appeared quite sincere, I might have thought he meant to pay me off in words, so as to free himself from any other obligation. Preached in the evening from Rom. v. 1.

9. At Warâwaddon's. Bwân, Kabanoden's son, and Kuneshâga accompanied me. But one family of the Grand Island Indians in ; most of them were intoxicated. Had a good meeting and a faithful talk with them, and returned. Wind in our favor, but rather strong, and when we got out of the bay had a rough sea : ran to Cedar Point, and camped about dark.

10. Morning mild, so that we reached home about 3 o'clock. I was absent seven days, preached seven times, and endeavored to do my duty in giving private instruction.

Excursion down the St. Mary's—Preaching to the Indians—Application for baptism.

Dec. 7. Having been prevented by the sickness of sister Leach and other unavoidable hindrances, from visiting the Indians who live below, though later than we usually venture out, I started to-day, the weather being mild and the river quite clear from ice, which has scarcely been known here before, so late in the season. Reached the Nebish, distant about 20 miles, a little before dark, just in time to discover the signals of the Indian encampment on the shore. Found three lodges here, and one on the opposite side of the river. Two of the men I never saw till the present season : Kechitego, *The big Wave*, and Unungo, *The Star*. They are brothers to Shegud, lately from Saginâ. The latter has been suffering for a few months with the spine complaint. His countenance looks well, his head appears clear, and his voice is strong, but he can neither stand nor sit up. His wife was also sick, and groaning with almost every breath. I put up with Kechitego, but had my meetings at Unungo's, that he and his wife might enjoy the benefit of them. Their father Ukunebowi, whom I have mentioned in former journals, was here.

8. Lord's-day morning. I spoke from the four first commandments, to which the Indians gave good attention. After the first service I went over the river and gave a lecture, as the Indians on the opposite shore were unable to cross over to us. In the evening I had a third service at Unungo's lodge, and considerable conversation after meeting. They all expressed a determination to listen to the gospel, and a wish to hear it oftener. But Pâwetin and whiskey soon make them forget themselves.

9. Early this morning went to Unungo's lodge, and read two chapters in the translation, and prayed with them. I found the sick woman able to be at work. After breakfast and prayer with the family with whom we lodged, started for Ogowisemâneâshin, on the north shore of Lake George. Reached the place about 12 o'clock ; found two lodges, containing seven adults besides children. The men were out hunting, and it being late in the season, and the weather very mild to-day, and the lake, which is eleven or twelve miles in length, being very smooth on my arrival here, had some difficulty in deciding whether it was duty to stay and spend the night, or to proceed to the head of the lake. But I concluded if I proceeded on, I should fail of accomplishing all I intended when I left home, and therefore I resolved to trust in the Lord, and do good, relying on the promise. The men came in before night, and we had a good meeting, and considerable conversation after it closed. The Indians appeared to listen to the gospel attentively, which enabled me to retire to rest satisfied with my resolution concerning duty.

10. Waking before day, I found we had a head wind. When it became sufficiently light to enable me to discern the aspect of things, I crept out through the bushes to take a view of the lake. It appeared doubtful whether we should get away that day. We, however, made ready and set off, and on getting out into the lake, we found the wind lighter than we expected ; and not coming from the north as we supposed, which would have been directly down the lake, but from the west. We therefore pushed across, about four or five miles, and went up under the west shore in a perfect calm. Reached the head of the lake about 12 o'clock. Here we found two lodges, one containing two families, and the other a man with two wives. This is not a common occurrence among these Indians. I had had no previous acquaintance with the man, and called on him at this time without knowing any thing of his character, and informed him that I had a meeting appointed at the other lodge, and invited him to attend. He made no definite reply, but assumed an air of indifference. I have since learned that he is a vile man, and that some years ago he killed his own grandfather.

I returned to Nâwukwagâbowe's.

lodge, preached, spent some time in giving private instruction, dined, and then proceeded on my journey, and reached home about 8 o'clock in the evening.

The Indians generally listened attentively to the gospel, and appeared desirous to have me visit them oftener. I hope with the leave of Providence to be able to do so. I was absent four days and preached six times. But on my return I found our much respected sister Leach very low, and unable to speak loud.

Dec. 27. To-day Norman Shegud, the deacon's eldest son, came to inform me of the hope he had in Christ, and to request baptism. I hope he is a subject of grace. He only waits for an opportunity to relate to the church what the Lord has done for him.

Jan. 1, 1840. On account of the illness of our sister Leach, we had no meeting here with the Indians to-day. But, a few being here from below, had a lecture last evening in Shegud's room, that being the most remote from the sick chamber. To-day I went down to the Methodist mission, and joined with them in a meeting. Preached from Luke xiv. 17. In the evening we had a lecture at home.

6. Monday. Observed this as a day of fasting and prayer. The members of the church were generally present. One however, was absent, whom we expect to exclude at our next church meeting, on account of his intemperance. Some little existing difficulties were settled. Norman Shegud offered himself for membership, and was received.

Other Societies.

London Missionary Society.

SOUTH SEA ISLANDS.—These islands were the scene of the first efforts of the London Missionary Society, which were attended with circumstances of great discouragement. The hostility of the natives of many of the islands to the missionaries compelled them to retire from their fields of labor in numerous instances, and this circumstance, together with the protracted period of more than twenty years of unfruitful toil, was regarded by many as a proof that the enterprise had already terminated in an entire failure. Even some who had been willing supporters of the mission, were induced to propose its abandonment, before the first indications of success appeared. In Tahiti only there was a remnant of the mission who continued to labor for the salvation of the natives, who, after waiting long, were cheered with the hope that the object of their desires was in some measure attained. Since the first conversions in this island, the history of the mission has been, says Mr. Williams,* "a rapid series of successes, so that

island after island, and group after group, have in quick succession been brought under the influence of the gospel; so much so, that we do not know of any group or single island of importance, within 2000 miles of Tahiti in any direction, to which the glad tidings of salvation have not been conveyed." Though the pioneers of the South Sea Mission labored fifteen years in patience and faith, without witnessing any apparent successful result, their successors were not to be put to so severe a test of their confidence in the efficacy of the gospel. In many of the islands which Mr. Williams visited, in less than fifteen months a harvest began to be gathered, which proved in the end rich and abundant. Mr. W. first labored on the island Raiatea, one of the Society group. Having succeeded in interesting the natives in the gospel, and many of them having become the subjects of a gracious change, it is interesting to notice the zeal, activity and success with which they engaged in transmitting the blessings they had received to the neighboring heathen. We give below a few extracts taken from the *Calcutta Christian Observer*, as illustrations of this remark.

* See "Narrative of Missionary Enterprises in the South Sea Islands, &c. By John Williams, of the London Missionary Society." Mr. W. joined the mission in 1817, from which time he labored with much success in these islands, "carrying the glad tidings to groups where their sound had not previously been heard," till Nov. 20, 1839, when he was killed by the natives of one of the New Hebrides to whom he had gone on his errand of mercy.

The keen ardor with which they declared their readiness to be set apart for the work of missionaries, and their willingness to leave country, relations and friends, for the promotion of the kingdom of their Lord and Master, are sufficient to put to

shame multitudes in our own Christian land, who find some ready excuse for not becoming heralds of the truth to those who are yet sitting in darkness, miserable slaves to the destroying errors of superstition and blind prejudice.

The minds of the people at Raiatea were awakened to the importance of making diligent exertions for extending the knowledge of the gospel, by circumstances which took place in the island of Rurutu, about 350 miles south of Raiatea. An epidemic of an unusually fatal nature had desolated that island. The people began to suppose that the gods meant in anger to devour them; and under the conduct of a chief named Auura, a numerous party embarked and put to sea, for the purpose of seeking an asylum in some more favored land. They landed upon the island of Tubuai, and having recruited their strength, resolved upon returning to their native isle. There were two canoes. The crew of one was nearly all lost. Auura and the other landed on the island of Maurua where the population were Christian. Having heard something of Christianity, and that there were white men from a far country who had come to the neighboring islands to bring glad tidings, they resolved to go in search of those who could explain more fully to them the nature of the astonishing news which they had heard." They landed on Raiatea and becoming acquainted with the truth, were desirous of carrying information concerning it to their countrymen. The captain of a vessel who touched at Raiatea offered to convey them and also the teachers who were to accompany them. Mr. Williams's narrative gives the following account of the arrangements made, and the success which followed this interesting expedition.

"We assembled the members of our congregation, mentioned Auura's desire, and inquired who among them would go as teachers to the heathen of Rurutu? Two of our deacons, who were among our best men, came forward, and, we hope, with the spirit as well as in the language of the prophet, said, 'Here are we; send us.' They were therefore set apart to the work by an interesting service. The greater part of the night previous to their departure was spent in providing them with the articles which they would find both necessary and useful. Every member of our church brought something as a testimonial of his affection; one a razor, another a knife, a third a roll of native cloth, a fourth a pair of scissors, and others various useful tools. We supplied them with elementary books, and a few copies of the gospels in the Tahitian language, from which their own does

not materially differ. Thus we equipped them for this expedition as well as our means would allow.

"After an absence of little more than a month, we had the pleasure of seeing the boat return, laden with the trophies of victory, the gods of the heathen taken in this bloodless war, and won by the power of the Prince of Peace.

"A meeting was held in our large chapel to communicate the delightful intelligence to our people, and to return thanks to God for the success with which he had graciously crowned our first effort to extend the knowledge of his name.

"In the course of the evening the rejected idols were publicly exhibited from the pulpit. One, in particular, Aa, the national god of Rurutu, excited considerable interest; for, in addition to his being bedecked with little gods outside, a door was discovered at his back; on opening which, he was found to be full of small gods; and no less than twenty-four were taken out, one after another, and exhibited to public view. He is said to be the ancestor by whom their island was peopled, and who after death was deified.

"Several most interesting addresses were delivered by the natives on the occasion. The two following extracts will give an idea of their general character:—Tuahine, one of our deacons, observed—

"Thus the gods made with hands shall perish. There they are, tied with cords! Yes! their very names also are changed! Formerly they were called "*Te mau Atua*," or *the gods*; now they are called "*Te mau Varu ino*," or "*evil spirits*." Their glory, look! it is birds' feathers, soon rotten; but our God is the same forever."

"Tamatoa, the king, also addressed the meeting; and perhaps, a finer illustration of the similitude of the knowledge of the Lord covering the earth as the waters cover the channels of the great deep, will not readily be found, than was used by this Christian chief:—

"'Let us,' said he, 'continue to give our oil and arrow-root to God, that the blind may see, and the deaf hear. Let us not be weary in this good work. We behold the great deep: it is full of sea; it is rough and rugged underneath; but the water makes a plain smooth surface, so that nothing of its ruggedness is seen. Our lands were rugged and rough with abominable and wicked practices: but the good word of God has made them smooth. Many other countries are now rough and rugged with wickedness and wicked customs. The word of God alone can make these rough places smooth. Let us all be diligent in this good work, till the rugged

world is made smooth by the word of God, as the waters cover the ruggedness of the great deep. Let us, above all, be concerned to have our own hearts washed in Jesus' blood, then God will become our friend, and Jesus our brother."

A deputation from the London Missionary Society visited Rurutu twelve or fifteen months after the first introduction of the gospel into the island, who thus speak of the results already produced :

" Besides the two comfortable houses of the missionaries, we were surprised to find a large place of worship, eighty feet by thirty-six, wattled, plastered, well floored, and seated,—built within a twelvemonth, at the expense of great labor, by these industrious people, under the direction of the two native missionaries, who performed a great part of the work with their own hands. Mr. Ellis preached several times to the people, when every individual in the island attended. Many of the chiefs were dressed in European clothing, and all were attired in the most decent and becoming manner. In the house of God no congregation could have behaved with more propriety; all was solemnity.

" Here our eyes were struck, and our hearts affected, by the appearance of certain simple yet signal trophies of the ' word of God,' which in these islands is really going ' forth conquering and to conquer.' These were ' spears,' not, indeed, ' beaten into pruning-hooks,' but converted into staves to support the balustrade of the pulpit staircase; for the people here ' learn war no more,' but all, submitting to the Prince of Peace, have cast away their instruments of cruelty with their idols.

" Not a vestige of idolatry was to be seen, not a god was to be found in the island. So great a change effected in so short a time is almost beyond credibility; but we witnessed it with our own eyes, and exclaimed, ' What hath God wrought!'

Encouraged by the success they had met with in Rurutu, the missionaries and people of Raiatea resolved to make further efforts to spread the gospel among the islands. Their next attempt was on Aitutaki, one of the Hervey group. Papeiha and his colleague Vahapata were left on the island by Mr. W. while on a voyage to New South Wales, for the benefit of his health. These natives had at first to contend against much opposition, but when, after the return of Mr. W. to Raiatea, it was resolved to reinforce the mission, he was accompanied by Mr. Bourne and four native missionaries to Aitutaki, and he thus describes the

state of things which he found there on his arrival :

" After about five days' pleasant sail, we reached Aitutaki. A number of canoes crowded around us, filled with men, every one of whom was anxious to get on board our ship. We had, however, determined not to allow any canoes alongside, until we had seen either the chief or one of the teachers; for, had the natives been hostile, they could easily have captured our small vessel. We received a grateful salutation from every canoe that approached us. Some of the natives cried out, ' Good is the word of God: it is now well with Aitutaki! The good word has taken root at Aitutaki!' Finding, however, that we did not repose entire confidence in their assertions, some held up their hats,* others their spelling-books, to convince us of the truth of what they stated. As we approached the settlement, we beheld, from the vessel, a flag-staff with a white flag flying, which satisfied us that the teachers were alive. At length the chief's canoe came alongside, when we learned from Tebati, one of the first who embraced the gospel, that the maraes were burned; that the idols which had escaped the general conflagration were in the possession of the teachers; that the profession of Christianity was general, so much so, that not a single idolater remained; and that a large chapel was erected, nearly 200 feet in length, plastered, and awaiting my arrival to open it. This news was as delightful as it was unexpected. When the teachers came on board, they not only confirmed all that had been told us, but added that the Sabbath was regarded as a sacred day, no work of any kind being done; that all the people, men, women, and children, attended divine service; and that family prayer was very general throughout the island.

" The instruments under God," says the Observer, " in effecting this state of things, were the *native missionaries.*"

The next effort was made on the island of Aitu, which was completely successful. From this island they were directed by its chief to the famous Rarotonga, at a time when " no European vessel had ever touched there, with perhaps the exception of the *Bounty*, when under the command of the mutineers." The following state of things existed previous to the arrival of the missionaries :

" A heathen female from Tahiti had, by some means, been landed on the island,

* The European-shaped hat was worn only by the Christian party, the idolaters retaining their heathen head-dresses, war-caps, &c.

and told the inhabitants concerning the arrival of Europeans at the other islands, and also of the teachers of the new religion. Her story excited their curiosity to see the things of which she told them; and what is most extraordinary, they had actually, like the Athenians of old, erected an altar "to the unknown God." Not only had the king called one of his children Jehovah and another Jesus Christ, but his uncle had "erected an altar to Jehovah and Jesus Christ, and to it persons afflicted with all manner of diseases were brought to be healed; and so great was the reputation which this marae obtained, that the power of Jehovah and Jesus Christ became great in the estimation of the people." Owing to these various predisposing circumstances, there was no difficulty in obtaining permission to leave teachers among them; the treatment, however, which the females met with, led the missionaries to think of abandoning the enterprize, for a time, as they had done at Mangaia. But the excellent native missionary Papeiha offered to remain alone at Rarotonga, provided they would send him a coadjutor, whom he named, from Raiatea. The generous offer was accepted and Papeiha with the natives of Rarotonga whom they had brought from Aitutaki, and who were Christians, were put on shore. When Papeiha's colleague arrived, about four months after the departure of the vessel, many converts had joined the little band of Christian worshippers who had been left upon the island. And when the deputation visited them about one year after the landing of the first missionaries, "the whole population had renounced idolatry, and were engaged in erecting a place of worship six hundred feet in length!"

Mr. Bourne says of Rarotonga, two years after the landing of the native missionaries—

"Much has been said in Europe, &c., concerning the success of the gospel in Tahiti and the Society Islands, but it is not to be compared with its progress in Rarotonga. In Tahiti, European missionaries labored for fifteen long years before the least fruit appeared. But two years ago Rarotonga was hardly known to exist, was not marked in any of the charts, and we spent much time in traversing the ocean in search of it. Two years ago the Rarotongans did not know that there was such good news as the gospel. And now I scruple not to say, that their attention to the means of grace, their regard to family and private prayer, equals whatever has been witnessed at Tahiti and the neighboring islands. And when we look at the means by which this state of things has been produced, it be-

comes more astonishing. Two native teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments of effecting this wonderful change, and that before a single missionary had set his foot upon the island."

The following extract from Mr. Williams's book is given to illustrate the anxiety of some of these people for knowledge of religious subjects :

"In passing one evening from Mr. Buzacott's to Mr. Pitman's station, my attention was arrested by seeing a person get off one of these seats, and walk upon his knees into the centre of the pathway, when he shouted, 'Welcome, servant of God, who brought light into this dark island; to you are we indebted for the word of salvation.' The appearance of this person first attracted my attention, his hands and feet being eaten off by a disease which the natives call kokovi, and which obliged him to walk upon his knees; but, notwithstanding this, I found that he was exceedingly industrious, and not only kept his kainga in beautiful order, but raised food enough to support his wife and three children. The substitute he used for a spade in tilling the ground, was an instrument called the ko, which is a piece of iron-wood pointed at one end. This he pressed firmly to his side, and leaning the weight of his body upon it, pierced the ground, and then scraping out the earth with the stumps of his hands, he would clasp the banana or taro plant, place it in the hole, and then fill in the earth. The weeds he pulled up in the same way. In reply to his salutation, I asked him what he knew of the word of salvation. He answered, 'I know about Jesus Christ, who came into the world to save sinners.' On inquiring what he knew about Jesus Christ, he replied, 'I know that he is the Son of God, and that he died painfully upon the cross to pay for the sins of men, in order that their souls might be saved, and go to happiness in the skies.' I inquired of him 'if all the people went to heaven after death?' 'Certainly not,' he replied, 'only those who believe in the Lord Jesus, who cast away sin, and who pray to God.' 'You pray, of course,' I continued. 'O yes,' he said, 'I very frequently pray as I weed my ground and plant my food, but always three times a day, beside praying with my family every morning and evening.' I asked him what he said when he prayed? He answered—'I say, "O Lord, I am a great sinner, may Jesus take my sins away by his good blood, give me the righteousness of Jesus to adorn me, and give me the good Spirit of Jesus to instruct

me, and make my heart good, to make me a man of Jesus, and take me to heaven when I die." "Well," I replied, "that, Buteve, is very excellent, but where did you obtain your knowledge?" "From you, to be sure; who brought us the news of salvation but yourselves?" "True," I replied, "but I do not ever recollect to have seen you at either of the settlements to hear me speak of these things, and how do you obtain your knowledge of them?" "Why," he said, "as the people return from the services I take my seat by the way side, and beg a bit of the word of them as they pass by; one gives me one piece, another another piece, and I collect them together in my heart, and by thinking over what I thus obtain, and praying to God to make me know, I understand a little about his word." This was altogether a most interesting incident, as I had never seen the poor cripple before, and I could not learn that he had ever been in a place of worship in his life. His knowledge, however, was such as to afford me both astonishment and delight, and I seldom passed his house after this interview, without holding an interesting conversation with him."

We add an extract from the journal of Mr. Pitman, which gives examples of the operations of the Spirit on the hearts of these poor islanders.

"July 20, 1839. After school, conversed with, a candidate for church fellowship, who appears for a long time to have been the subject of religious conviction. He states that impressions at different times were produced upon his mind under the addresses of my assistant, Maretu. After relating his mental trials, his fears, and distress, he looked at me steadfastly, and with much emphasis, added, "Thus you see, Pitmani, by the sword of the Spirit I have been pierced through and through." "Well," said I, "how do you now expect to obtain peace, comfort and happiness?" "Only through Christ; he is my sacrifice; no other way of pardon." "What are your views of sin?" "It is exceedingly evil—the thing most of all to be hated and forsaken." "Do you not expect pardon for your diligence in attending the house of God?" "No; Christ only by his blood can be of any service whatever to me in the removal of sin; nothing of my own can procure its forgiveness."

"31. Had the pleasing satisfaction of admitting into communion with us nine individuals, three of whom were among my first scholars. Their experiences which they gave verbally, were simple, but very interesting. One said, "Friends, I am the man who have forsaken God. Formerly

my attendance at the house of God was regular, but afterwards I grew careless and indifferent." Here he noticed two very narrow escapes from death, and proceeded, "The wrath of God followed me wherever I went, and I began to be greatly alarmed." One to whom he related his distress of mind, directed his views to the Lord Jesus, and to seek for pardon through him, and to rely upon him alone for salvation. Next Sabbath the Lord's supper was administered. "Oh," said he, as he sat gazing and listening, "if I had not gone back, I might have been admitted as a guest at that feast. My former wicked life came to remembrance. Many have I killed in my heathen state; oh, I have been a wretched being. One Sabbath I came to chapel; your assistant, Maretu (addressing himself to me), exhorted us from these words, Isa. i. 28, "They that forsake the Lord shall be consumed." There, said I, I am the man. With such force did his words come to me, that I thought I was stoned to death. Rest I had none all that night. In the morning I went to the teacher to tell him my feelings and state of mind. He talked with me, and directed me to the way of mercy, which greatly relieved me of my heavy burden. I now give myself up to Christ to be saved by him—only by him. It is owing to his grace that I am alive this day. To hold fast the Savior as my trust, and walk in the footsteps of his people, are the desire of my heart till death."

Baptist (Eng.) Missionary Society.

CONTRIBUTION FROM RUSSIA.—In the list of contributions published in the Missionary (Eng.) Herald for February, we notice 9*l.* 9*s.* 3*d.* from a Christian community in southern Russia. It was forwarded to the treasurer by Mr. C. C. Tauchnitz, of Leipsic, who writes, under date of Dec. 7, 1839, as follows:

You are aware that German Mennonites have formed several colonies in the south of Russia. The largest of them, near the river Molotschna and the sea of Azof, now consists of forty-three villages, and is constantly increasing. The last of these villages was built by a congregation who emigrated from Prussia six years ago. They called the place "Gnadenfeld," [field of grace.] I was personally acquainted with them, and know several of their members to be men of evangelical piety. They always felt much interest for the mission, and continued to do so in Russia, where they maintained monthly prayer-meetings for the purpose. They now send me sixty-five Prussian thalers, as the produce of

their collections, and desire me to forward this money to you; because, as they state, among all missionary undertakings they know of, they feel most attached to your society. They wish to have a receipt from you, which I beg you to forward me on a separate leaf; and as these dear friends are not acquainted with English money, I desire you particularly to state in your receipt that the amount of the inclosed bill of 9l. 9s. 5d. is the just equivalent of sixty-five thalers, Prussian currency.

This little donation may be considered as a first-fruit from this congregation since they have been in that part of the world; and I am convinced that many good wishes, tears, and prayers of simple piety, mounted up to the throne of grace when it was collected. May a blessing remain upon it!

We learn, from a source entitled to credit, concerning the Mennonites mentioned above, that they have formed a colony between the river Dnieper and the sea of Azof, which numbers 7,700 inhabitants, having left Prussia on account of their aversion to military service. They are prosperous in their new location, maintain an orthodox faith, and have frequent revivals. They are a separate community, who choose their own magistrates, possess great privileges, and are high in favor with the government. They do not, like others, stand accountable to the provincial government, but communicate directly with the authorities at St. Petersburg. They are the most respectable people in this part of the country. The emperor Alexander visited them, and was much pleased. It is mentioned as highly probable, if an attempt should be made to introduce Christian schools among this people, that the government would favor the plan and afford it assistance. Many of the people wish to have missionaries among them, and it is regarded by the gentleman from whom we have derived the above facts, as an important and promising field of missionary labor, which might ultimately become a door of entrance for the gospel to Tartary.

American & Foreign Bible Society.

The third annual meeting of this Society, since its recognition by the Philadelphia Convention, was held at the meeting-house of the Oliver St. Baptist church in New York, April 28, 1840. After an hour spent in religious devotion, a committee was appointed to nominate officers and managers for the ensuing year. In accordance with their report, the Society chose Spencer H. Cone, of New-York, President, and thirty-two Vice Presidents; Charles G. Som-

mers, of New York, Corresponding Secretary; William Colgate, of New-York, Treasurer; Thomas Wallace, of New York, Recording Secretary; Ira M. Allen, General Agent and Assistant Treasurer; and thirty-eight Managers.

By the report of the Treasurer it appears that the Society has received the past year, from various sources, \$25,812 22; balance on hand from last year's account \$6,275 44; making a total of available funds of \$32,087 66; and that it has expended for the purposes of the Society \$26,501 90; leaving a balance on hand of \$5,585 76.

The Society has employed brethren to labor in different parts of the United States to collect funds. Rev. A. Maclay is at present in England, endeavoring to secure the co-operation of the Baptists in that country in the objects of this Society.

The public exercises of the anniversary of the Society commenced at 10 o'clock, A. M., at the Baptist Tabernacle, the President being in the chair. After prayer and the reading of an abstract of the Treasurer's report, the President addressed the meeting. Rev. C. G. Sommers, Corresponding Secretary, read an abstract of the annual report. Resolutions were then offered and supported by Rev. Cephas Bennett, missionary from Burmah; Rev. John Dowling, of Providence, R. I.; Prof. George W. Eaton, of Hamilton Theological Institution; Rev. H. Malcom; Rev. Geo. F. Adams, of Baltimore; and Mr. John L. Waller, of Louisville, Ky.

The next annual meeting will be held in the meeting-house of the Calvert St. Baptist church, Baltimore, April 27, 1841.

At a meeting of the Board of Managers in Oliver St., New York, May 6, 1840, it was unanimously

Resolved, That the sum of five thousand dollars be appropriated and paid to the Baptist General Convention of the United States, to aid in publishing and circulating translations of the Holy Scriptures, made by Baptist missionaries in Asia.

Resolved, That the sum of one thousand dollars be appropriated and paid for the printing and distribution of the Sacred Scriptures in the German language, under the direction of Rev. J. G. Oucken, of Hamburg.

Resolved, That the further sum of one thousand dollars be appropriated and paid to print and circulate the New Testament in the Orissa language, under the direction of Rev. Amos Sutton, and his missionary associates.

American Bap. Publication & Sunday School Society.

A society with the name given above, was organized at New York April 30, 1840. We learn from a circular which it has issued,

that five years ago, at a large meeting in Richmond, Va., a suggestion was made to modify the operations of the Baptist General Tract Society. It was also resolved at that meeting, "That the time had arrived to have a society to publish and circulate valuable books, particularly of a denominational character, for family use, and Sunday schools, and that the Baptist General Tract Society be requested so to alter its constitution and change its operations, as to include such publications." A committee was appointed to have an interview with the Tract Society to obtain their concurrence. Nothing, however, had been accomplished in accordance with this suggestion, till the meeting held at the Oliver St. church, N. Y., April 29, 1840. Rev. C. G. Sommers then read a circular prepared by a committee of the Hudson River Baptist Association, at its session in June, 1839, "the object of which was to have the several delegates to the anniversaries held in the city of N. York, come prepared to deliberate on the propriety of forming a society for the publication of such literature as the wants of the denomination and the cause of the Redeemer may demand." A committee of one from each state represented in the convention thus assembled, was appointed to take into consideration the expediency of forming a Publication Society, who reported the following among other resolutions :—

1st. That this convention regard it as desirable that the Baptist General Tract Society so far change its character as to adapt it to the purposes of a General Publication Society.

2d. That this convention deem it desirable that a union be formed between this society and the New England Sabbath School Union.

Having adopted a constitution, the society was organized by the choice of Rev. Geo. B. Ide, President, and twenty-five Vice Presidents; William W. Keen, Treasurer; ———, Corresponding Secretary; William Ford, Recording Secretary, and a Board of nineteen Directors.

American Bible Society.

This Society held its twenty-fourth anniversary at the Broadway Tabernacle, N. York city, May 14, 1840. After reading of the scriptures, and an address from the President, the Assistant Treasurer read his report, from which it appears that the receipts of the year amounted to \$97,355 09, being an increase over those of the previous year, of \$2,226 83. The number of Bibles and Testaments sent from the depository during the year is 157,261 copies, being an increase of 22,324 over the issues of the previous year.

American Tract Society.

The fifteenth anniversary of this Society was held at the Broadway Tabernacle, May 13, 1840. After religious exercises, abstracts from the reports of the Treasurer and Secretaries were read, and resolutions offered and advocated by several gentlemen present. In the abstracts the following statements are contained :

There have been *printed*, during the year, more than 100,000 each of several tracts, and of two 148,000 each; of Baxter's Call and Alleine's Alarm, each 16,000; of six volumes, 12,000 each, and of thirteen others, 8,000. Total printed 325,000 volumes; 3,408,500 publications; 117,970,000 pages—making, since the organization of the Society, 1,125,644,705 pages. The Society has printed since its formation, of Baxter's Call 98,179; of the Saints' Rest 63,365; of Harlan Page 52,672, and of several others more than 50,000.

Total *circulated* during the year, 6,346 sets of the Evangelical Family Library; total volumes 291,420; publications 4,219,721; pages 123,687,707; making the entire circulation since the formation of the Society, 18,043 libraries; 1,444,810 volumes; 55,259,399 publications; 1,041,671,276 pages.

Six hundred and seventy-five distinct *grants* have been made, amounting to 11,489,391 pages, including more than 2,000,000 pages for foreign lands; and 4,484,055 pages have been delivered to Life Members and Directors—amounting in all to \$10,648.96.

Total *receipts* during the year \$117,596 16, of which \$41,475 49 were donations, including \$19,597 53 for foreign distribution, and \$3,264 50 for volume enterprise. The American Tract Society, Boston, remitted \$2,000 for foreign distribution; ladies in different parts of the country raised and remitted \$7,128 18; a gentleman in Massachusetts sent \$1,000 for volume circulation; more than \$1,100 in donations were received from Charleston, S. C. and Savannah, Ga., and about \$6,500 for sale of volumes in South Carolina.

The receipts are \$13,699 24 less than the previous year; while the amount received for sales is \$893 71 more.

The New York City Society has sustained 15 Tract missionaries, and with 1037 visitors distributed 670,193 Tracts; 2582 Bibles and Testaments, furnished by the Young Men's Society; loaned 3790 volumes; gathered 4094 children into Sabbath and Public Schools; held 1867 prayer-meetings, and reports 45 backsliders reclaimed, and two hundred and twenty nine hopeful conversions.

In Philadelphia, with four missionaries and visitors in 470 districts, containing 36,000 families, nearly two hundred persons are reported as awakened or hopefully converted. In Rochester, N. Y. 120 visitors report *fifty-nine* hopeful conversions; and in Boston, Brooklyn, Albany, Troy, Utica, Louisville, Maysville, Cincinnati, and many smaller places in several of the States, and in London, and elsewhere, abroad, the same work is prosecuted with considerable efficiency and encouraging results.

Intelligence.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.—Messrs. Barker and Van Husen, with their wives, and Miss Bronson, who sailed from Boston in the ship Dalmatia, Capt. Win-
sor, Oct. 22, 1839, arrived in Calcutta Feb. 20, 1840, after a passage of 118 days.

Rev. J. T. Jones, of the mission to Siam, embarked at Singapore in an English vessel, early in January, for St. Helena, from which place he sailed in the ship Connecticut for New London, where he arrived May 5. We have pleasure in stating that the owners of the Connecticut generously presented Mr. J. a free passage from St. Helena to this country.

AMERICAN BOARD OF COM. FOR FOR. MISSIONS. Mr. and Mrs. Jones arrived in Ooroomiah on the 17th November. Dr. W. B. Diver arrived at Macao, Sept. 23, in the ship Albion. Mr. Ira Tracy with Mrs. Tracy, embarked at Singapore, Nov. 23, intending to spend a year or more at the Nilgherry Hills in India, in the hope of regaining their health. Mr. Nevius sailed from Singapore about the end of November, for Pontianak, island of Borneo, to join Mr. Youngblood.

Messrs. Benham, Caswell, French, Hemenway, and Peet, and Misses Pierce and Taylor, arrived at Singapore, Oct. 23, on their way to Bangkok. Messrs. Caswell and Hemenway with their wives, and Miss Pierce departed for the latter place, Dec. 12, in the Kugrorie, Capt. Jackson. Miss Taylor was united in marriage, Dec. 18, with Mr. Minor, superintendent of the printing establishment at Manepy in Ceylon. Rev. B. C. Meigs with his wife and three children arrived in Philadelphia, in the ship Washington, May 9, having been absent from their native country more than twenty four years. Mr. and Mrs. Vanduzee, of the Sandwich Island Mission, have returned to this country on account of ill health. They arrived in Newport, R. I, April 28. Mr. Charles McDonald, a teacher at Lahaina, died Sept. 7. 1839, after a protracted illness.

WESLEYAN MISSIONARY SOCIETY. Rev. William Fox with Mrs. Fox and child embarked in the "Sea Witch," on his return to St. Mary's, on the river Gambia. Mr. F. was accompanied by Rev. Wm. James and wife, Rev. Wm. English, Mr. Walter Crowley, a school master, Kakouta Souka, a native youth, a son of the late king of Barra, and by two other natives. Rev. Wm. Ingram, embarked for Nevis, on the 12th Feb.; and the Rev. W. H. Hann, on the 4th March by the Hope, for Jamaica. The Rev. Messrs. G. Barnley, W. Masou, and R. T. Rundle embarked at Liverpool, in the Sheridan, for New York, on the 16th March, to proceed to the territory of the Hudson's Bay Company, to commence missionary labors among the settlers and natives, under the protection, and chiefly at the expense of the Company.

The Rev. J. F. Browne arrived at the island of Nevis on the 30th December. The Rev. J. Bamfield arrived at Grenada on the 27th December. The Rev. J. Mearns arrived at Jamaica on the 14th February.

LONDON MISSIONARY SOCIETY. Rev. E. Davies with Mrs. D. and children arrived in London, in the ship Appoline, having been compelled to leave the mission at Pinang, by ill health. Rev. W. P. Lyon and wife, and Mrs. Paterson, returned to London in the Owen Glendower, from Benares. Mrs. L. and Mrs. P. have visited England for the recovery of health. Rev. J. W. Gordon and wife have also returned to England from Vizagapatam, on account of ill health.

Mrs. Slatyer, of the mission to Jamaica, died at Aylesburg on the 16th of February last.

Donations,

FROM MAY 1 TO JUNE 1, 1840.

Maine.

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|---|--------|
| Penobscot Aux. For. Missionary Society, Levi Morrell treas., | 60,32 |
| Saco, Baptist church and society, per Rev. Ahira Jones, | 9,00 |
| Farmington, Baptist church and society, Eben'r Child treasurer, per William M. Wilson, monthly concert, | 7,00 |
| Wiscasset Female Missionary Society, Miss Margaret Waters treasurer, per Mr. Clark, | 7,00 |
| Bowdoinham Foreign Missionary Soc., W. R. Prescott tr.— | |
| Industry, Nath'l Thwing | 5,00 |
| Topsham, Rev. H. Kimball | 5,00 |
| West Gardner, Bap. ch., monthly concert, | 2,78 |
| East Winthrop, do., do., | 24,86 |
| Hallowell, 1st Bap. ch., do. do., | 9,00 |
| | 46,64 |
| Warren, John Creighton, per Mr. Hinckley, | 4,75 |
| Bloomfield, 1st Baptist ch. and society | 14,50 |
| Francis Powers | 2,50 |
| Family contribution, | 1,00 |
| per Rev. Joseph Kicker, | 18,00 |
| Calais, Baptist church and congregation, James Grant clerk, per Samuel H. Green, | 10,00 |
| | 163,21 |

New Hampshire.

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| A friend to missions | 23,00 |
| Lyme, Baptist church, per George Flint, treasurer, | 11,00 |
| | 34,00 |

Vermont.

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| Townshend, 2d Baptist church, balance of annual subscription, per Rev. William D. Upham, | 5,00 |
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| Burlington, gold rings and ear-drops, for Indian mission, per Rev. John G. Pratt. | |
| Thetford, Silas Foilet, per J. Walker, | 50,00 |
| | <u>55,00</u> |

Massachusetts.

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| Roxbury, a friend to missions | 75 |
| Randolph, " " | 5,00 |
| Leominster, Baptist church, for China mission, per Rev. David Goddard, | 14,00 |
| Watertown, Baptist church and society, monthly concert, per Samuel Noyes, | 42,05 |
| Haverhill, 1st Baptist church, per Rev. Mr. Train, | 33,85 |
| Salem, a mother for her children, per Rev. Mr. Banvard, | 1,00 |
| Brookline, Baptist church and congregation, per Rev. W. H. Shaler, | 64,00 |
| West Cambridge, Baptist church and congregation, per Rev. T. C. Tingley, | 21,05 |
| Chelmsford, Baptist church, per Rev. Mr. Parkhurst, | 13,41 |
| Fall River Juvenile Association, Miss Laura H. Lovell tr., | 5,00 |
| Seekonk Fem. For. Miss. Soc., Mrs. Anna Carpenter treasurer, | 16,00 |
| A friend | 50 |
| per Rev. John Allen, | <u>16,50</u> |
| Sterling, Baptist church and congregation, in part of annual subscription, per Rev. George Waters, | 28,00 |
| Amherst, a female friend, for Burman mission, per Mrs. Gilbert, | 10,00 |
| do., Baptist church and congregation, monthly concert, per J. L. Batchelder, | 7,00 |
| Lowell, Worthen St. Baptist ch. and congregation, L. Fisk treas., monthly concert, | 75,00 |
| Lewis Fisk | 5,00 |
| | <u>80,00</u> |
| | <u>341,61</u> |

Rhode Island.

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| Providence, a friend to missions | 10,00 |
| do., 4th Baptist church, Female Foreign Missionary Society, Miss H. Peck treasurer— | |
| For support of a Karen female on the Knowles scholarship, ann. subscription, | 25,00 |
| For general purposes | 10,00 |
| | <u>35,00</u> |
| do., 4th Baptist Sabbath School, for the benefit of the Karen school at Tavoy, per S. R. Weeden, | 5,00 |
| Warwick, Sanford Durfee, per Rev. Thomas Dowling, | 5,00 |
| | <u>55,00</u> |

Connecticut.

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| Baptist State Convention, Joseph B. Gilbert treasurer, per Edward Bolles, | 288,00 |
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New York.

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| Gold pencil case and watch-key, per Rev. J. Knapp, | 7,00 |
| New York city, Amity-St. church, per H. P. Freeman, | *5,00 |
| Jay, Female Missionary Society, Mrs. Sarah Purmort tr., | 8,00 |
| Schenectady, 1st Baptist church, monthly concert, per Geo. N. Waitt, | 40,00 |
| | <u>60,00</u> |

Virginia.

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| Virginia Baptist Missionary Soc., A. Thomas treasurer— | |
| Female Missionary Soc., King and Queen's co., per Mrs. Catharine G. Ryland, | 120,00 |

South Carolina.

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| Baptist State Convention, Alex. J. Lawton treasurer— | |
| For Burman mission, | 8,00 |
| " Burman bible, | 59,59 |
| " general purposes | 391,68 |
| | <u>459,27</u> |

Georgia.

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| Sunbury Female Cent Society | 93,45 |
| Burman Tract Society | 11,23 |
| per Oliver Stevens, | <u>104,68</u> |

Ohio.

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| Ashtabula, Baptist church and society, per Thomas Morton, | 5,00 |
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Indiana.

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| Indianapolis, Rev. Geo. C. Chandler | 5,00 |
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Illinois.

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| Jordon's Prairie, Jefferson co., Mrs. Sarah Stacy, for Burman mission, | 15,00 |
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LEGACIES.

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| Deerfield, N. H., Bryant Stearns, deceased, per John A. Gault, | 100,00 |
| Hampton Falls, N. H., Mrs. Poland, deceased, per Rev. James W. Poland, | 100,00 |
| Towusend, Ms., Miss Mary Bird, deceased, per Elijah Bird, | 10,00 |
| | <u>210,00</u> |
| | \$1915,77 |

H. LINCOLN, Treasurer.

* This sum and the \$627,46 credited to the same in the last Magazine, are designated as follows:—

| | |
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| For the Karen mission, | 70,00 |
| " Burman " | 3,00 |
| " Mrs. Vinton's school, | 4,00 |
| " general purposes, | 555,46 |
| | <u>632,46</u> |



